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AN
ORATION,

DELIVERED AT THE OPENING OF

The IRON BRIDGE at WEARMOUTH,

August 9, 1796.

By WILLIAM NESFIELD, M. A.

PROVINCIAL GRAND CHAPLAIN, DURHAM.

*In Libon
Sept. 1796.*

AND

A SERMON,

PREACHED IN

The CHAPEL at SUNDERLAND,

ON THE SAME OCCASION,

By JOHN BREWSTER, M. A.

CHAPLAIN OF THE LODGE OF PHILANTHROPY, STOCKTON,
NO. 19.

TO WHICH IS ADDED,

An APPENDIX,

CONTAINING AN ACCOUNT OF THE ORDER OF THE PROCESSION,
CEREMONIES, USED ON THAT OCCASION, &c.

STOCKTON:

PRINTED BY CHRISTOPHER AND JENNETT.

Anno 1796.

AT a Provincial Grand Lodge of Free and Accepted
Masons, of the County of Durham, held at Sunderland,
on Tuesday the 9th of August, 1796;

ROWLAND BURDON, Esq. M. P.

GRAND MASTER:

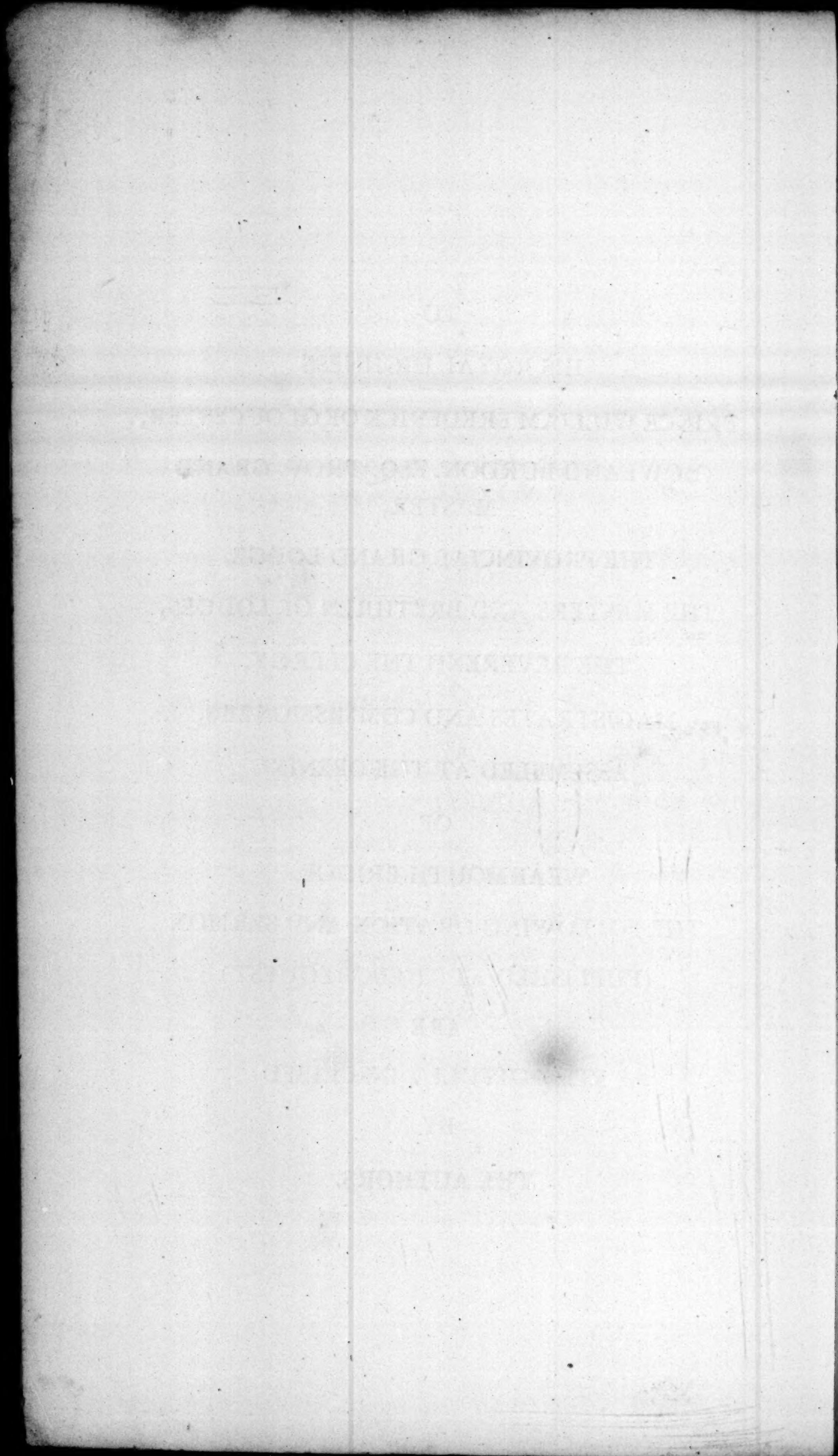
HIS ROYAL HIGHNESS PRINCE WILLIAM OF GLOUCESTER
moved, That the thanks of this GRAND LODGE
be given to the Rev. Brother NESFIELD, Grand
Chaplain, for his ORATION, and to the Rev.
Brother BREWSTER, for his SERMON; both de-
livered this day, on the opening of WEARMOUTH
BRIDGE; and that they be requested to print the
same, which were unanimously agreed to.

BY ORDER,

ROBERT BONE, Grand Secretary.



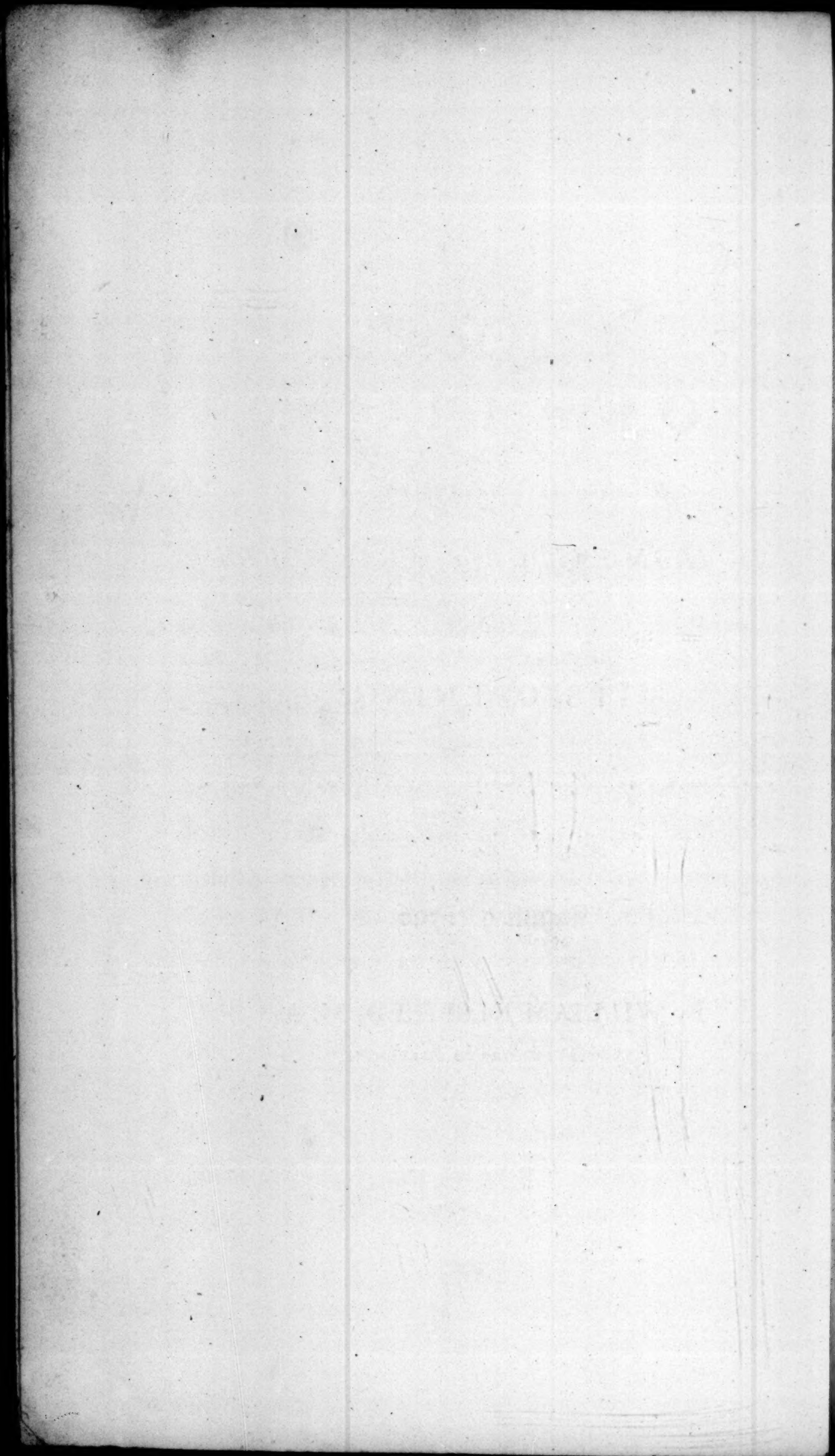
TO
HIS ROYAL HIGHNESS
PRINCE WILLIAM FREDERICK OF GLOUCESTER,
ROWLAND BURDON, ESQ. PROV. GRAND
MASTER,
THE PROVINCIAL GRAND LODGE,
THE MASTERS AND BRETHREN OF LODGES,
THE REVEREND THE CLERGY,
MAGISTRATES AND COMMISSIONERS,
ASSEMBLED AT THE OPENING
OF
WEARMOUTH BRIDGE;
THE FOLLOWING ORATION AND SERMON
(PUBLISHED AT THEIR REQUEST)
ARE
RESPECTFULLY INSCRIBED
BY
THE AUTHORS.



AN
ORATION,
DELIVERED ON THE CENTRE OF
The IRON BRIDGE at WEARMOUTH,
AT THE CEREMONY OF
ITS OPENING,
BEFORE THE PROVINCIAL GRAND LODGE OF
The COUNTY of DURHAM.

August 9, 1796.

By WILLIAM NESFIELD, M. A.
PROVINCIAL GRAND CHAPLAIN.



ORATION, &c.

BRETHREN,

HAVING been selected by your partiality, to address you on the eminent occasion of laying the Foundation-stone of this beautiful structure, I little thought I should again be so speedily called upon to celebrate the event of its completion. It falls not often to the lot of an individual to witness, in the space of his short hour, works of magnitude and immensity begun, and brought to perfection; but when I reflect, that, in the course of some few revolving months, this noble pile, on which we are now assembled, has been reared, I cannot but consider it as a joyful event of my life, and a matter of the highest gratification to you, my Brethren.

At the commencement of this work, I may have been supposed to have paid a compliment to good intention, and to useful speculation. I stand indeed excused, even if I pressed you to industry, and to all the great exertions which I thought conducive and necessary to expedite this singular and wonderful project. If at that time, Brethren, when the prospect of success but scarcely glimmered on my mind; when I thought the undertaking but the fabric of a vision;—if at that time, I say, inducements were by me thought wanting to stimulate and encourage the prosecution of the work; what must I now think, what must I now feel, when all that I thought impossible stands realized before me, and when compliment and exhortation have given way to substance and effect? My language can alone be the language of praise, and that unmixed with any possibility of flattery: for flattery is the most sordid act that can be complied with; but praise, when bestowed as the recompense of merit, both just and commendable.

Had the work, now accomplished, been effected in the times of peace; in times more favourable to the works of art, or more propitious to the cultivation of the sciences; even then could there have been found amongst us one who had not contributed his unfeigned applause to an undertaking so novel and so vast? But when it be remembered, that the foundation was laid, and that the structure has been perfected, in the times of War; in times which may truly be styled, "*Sæva et infesta artibus* *;" when the labour of man has been retarded, and his occupation the exercise of arms; when, under such disadvantages, this exquisite machinery has been erected with facility and despatch,—there can be but one general feeling, one general voice, to celebrate and applaud all who have been the promoters of it. Him, in chief, who first conceived it in possibility, and by whose public spirit and benevolent intention it was first set on foot; those, who by their generous contributions have aided him in his design;

* Tacit. Agric.

the artist, whose extensive genius has contrived; the mechanic, who has executed, so bold a plan; and, lastly, the labourer, by whose unwearied toil and persevering diligence the fabric has been so speedily completed.

In contemplating the beauties of the work, where am I to find words to convey its adequate eulogium? or how am I to distinguish, in appropriate terms, its different and peculiar excellencies? Am I to describe the awful boldness of its height, the immensity of its span, the lightness of its texture, the simplicity of its design, the elegance of its symmetry, the nicety of its proportions, or the harmony of all its parts? Each affords matter for just commendation; each is in itself a theme; the whole, combined, a matter of such extent, that no ordinary ideas can well do justice to it; and its perfect delineation, a task which (though indebted to your indulgence and liberality on many occasions) I dare not trust my poor abilities to perform.

Examine it ! View it from your shores with microscopic attention ! You see *that* firm, substantial, and realized, which you thought had only existed on the fanciful canvas of the painter, or had been faintly conceived in the playful imagination of the poet.

If I have found myself, Brethren, under difficulties in exhibiting the beauties of this structure, you will naturally believe I am no less at a loss for language to describe its useful properties. But I am relieved in this branch of my subject, by the recollection, that in my last address to you, I particularly selected for your attention topics of that nature. I need not speak to you of local advantages ; those you must be sensible of. - I need not comment on the facility afforded to the traveller in this line of your county ; nor dwell on the ease and safety now insured to all intercourse between the opposite and lofty banks of this dangerous and rapid river. Clouded hitherto as such communication has been by the loss of valuable relatives and much re-

spected friends, allow me simply, therefore, to congratulate you on this rising source of wealth and prosperity to your town, and to offer my sincere wish and hope that you may reap from it all the comforts and conveniences for which it has been designed.

Brethren, the actions of great men have been treasured up and recorded in the ages of remotest antiquity. From our brave forefathers they were handed to their more immediate generations, and from race to race they have been preserved, until they have successively reached to our times. We have before us their matchless courage, their warlike exploits, their heroic deeds. For these we ascribe to them all due fame and honour: for these they live in our remembrance, and remain great examples to emulate and stir up those who follow them in the paths of glory. Their examples have succeeded; for at no time has the bravery of our fleets and armies shone forth more brilliantly conspicuous than in our present day; and the history of their

achievements shall be an honourable addition to the splendid acts of their progenitors.

Brethren, we have not only transmitted to us the names of illustrious men, celebrated for their *martial actions*; we have also those of venerable and peaceable men, remarkable for their *good works*; sages and philosophers, whose researches have been spent in pursuits of virtue, in the study of beneficial arts, and all the useful acquirements which ameliorate the condition of man, and increase the substantial happiness of the human race—

“ Inventas aut qui vitam excoluere per artes

“ Quique sui memores alios fecere merendo *.”

VIRG. ÆN. lib. VI.

“ They were honoured in their generations,
 “ and were the glory of their times. There be
 “ of them that have left a name behind them,

* ————“ Those, who polish'd life

“ With arts invented, or consign'd their names

“ To memory by well-deserving deeds.” TRAP.

“that their praises might be reported *.”

Their characters are revered, and they are received by us, their posterity, with a grateful recollection of their names and virtues. To their examples need I allude? need I call you to admire them—to copy them? I should take shame to myself, and forget the very arch I stand on, did I not admit that their examples also have been closely followed. In the contemplation of this single work, I find ample matter for the most triumphant exultation: In this, ample proof of a mind endowed with a spirit of beneficial improvement; anxious for the welfare of his fellow-citizens, and the general convenience of all. But I stop not here: Look to another district †, where, by the introduction of manufacture, the same beneficent mind found employment and bread for multitudes, and by a skilful arrangement, enlarged the means of labour,

* Ecc. xliv. 7, 8.

† Alluding to the large cotton manufactory established by Mr. Burdon at Castle Eden.

and opened a door of comfort to the poor and the industrious. Such are the works of individual merit. Proceed with me further; and, in the capital of your county, see a Society in its infancy, whose object is the better cultivation of your soil, and the improvement of its produce*. It tends, Brethren, to the ease of our lives, by the creation of plenty; and it opens so wide a field for universal good, that with united hearts we all must pray, that the institution may fully answer the good wishes, and embrace and satisfy all the charitable and desirable ends of its generous and enlightened projectors.

These, these are the works of peaceful men; the consolations of humane minds; the acts which endear man to his fellow-creatures, and render him acceptable in the sight of his Creator. May the framers and supporters of such useful and laudable undertakings live to

* Alluding to proposals for establishing an Experimental Society of Agriculture at Durham.

see the halcyon days of Peace! and, when desolating War shall have withdrawn his scourge from a suffering world, may they reap fresh honours from their great and comprehensive efforts, to spread amongst us the blessings of the Arts, the Loom, and the Plough.

From these considerations, however congenial to the feelings of us all, allow me, Brethren, to call back to your minds the object of our assemblage here this day—the commemoration of this stupendous edifice—our wonder, our delight, our astonishment; an honour to our art; the ornament of our country at large; the pride and boast of this great county in particular. Exposed, by its aerial situation, to the rude shock of the tempest, and the fury of contending winds, may it still rest firm on its foundations! unshaken by the conflict of the jarring elements, unimpaired by the ravage of devouring time! May it in our days stand a glorious monument of British taste, and of national gran-

deur ! and may it in after ages maintain its proud eminence, permanent and durable as the work of the immortal Roman !

—————“ Ære perennius,
“ Regalique situ pyramidum altius ;
“ Quod non imber edax, non aquilo impotens
“ Possit diruere, aut innumerabilis
“ Annorum series, et fuga temporum *.”

HOR. lib. III. Od. 30.

* “ More durable than brags, the frame
“ Which here I consecrate to fame ;
“ Higher than pyramids that rise,
“ With royal pride, to brave the skies ;
“ Nor years, though numberless the train,
“ Nor flight of seasons, wasting rain,
“ Nor winds, that loud in tempests break,
“ Shall e’er its firm foundation shake.”

FRANCIS.

On THANKFULNESS to GOD,
FOR
THE IMPROVEMENTS IN WORKS OF ART.

A
S E R M O N

PREACHED IN
The CHAPEL at SUNDERLAND,
AT THE OPENING OF
WEARMOUTH BRIDGE,
BEFORE THE PROVINCIAL GRAND LODGE OF
The COUNTY of DURHAM,
August 9, 1796.

By JOHN BREWSTER, M. A.

CHAPLAIN OF THE LODGE OF PHILANTHROPY, STOCKTON,
NO. 19.

ON
THANKFULNESS TO GOD,
FOR THE IMPROVEMENTS
In WORKS of ART.

A SERMON, &c.

NOW, THEREFORE, OUR GOD, WE THANK THEE,
AND PRAISE THY GLORIOUS NAME.
I CHRON. XXIX. 13.

THE earliest duty which we are taught, at our entrance on this scene of life, is thankfulness to the bountiful Giver of every good and perfect gift; and the last duty expected from us will be the same. Indeed, when we reflect upon the whole compass of our being, and consider not only the comforts, but the enjoyments which are allowed us, if we retain the reason and faculties of men, we shall

feel the purest sentiments of gratitude in our hearts, and experience the most ardent expressions of it in our words and actions. Under every system of religion, thanksgiving forms a part. And no wonder; for a sense of the excellencies of the God of Nature, and the universal benefits which he spreads around us, impress themselves upon every amiable feeling, and produce the most beneficial effects.

Assembled at this time to return thanks to Almighty God, for the completion of a sublime and arduous undertaking, let us recall our minds, my brethren, from the ceremonial of this meeting, to that more important part of it which remains. Whatever we do, we are directed, not by the voice of nature only, but by the precept of an apostle, to do it to *the glory of God**. To make any adequate return to God for his abundant kindness, we know to be impossible. Our own merits can lay no claim to his love. Circumstanced as

* 1 Cor. x. 31.

we are, in a fallen, degenerate state, we can rely only on his intrinsic goodness, through the merits and intercession of his Son. This it is which stamps a value on our imperfect endeavours; for, “ of him, and through him, “ and to him, are all things. To whom be “ glory for ever. Amen*,”

When David had collected together the valuable materials which were afterwards used by Solomon in the construction of the temple, he experienced all those exquisite sensations, which that man only feels who appropriates the blessings which Providence bestows upon him to the good of mankind. “ Wherefore David,” says the sacred historian, “ blessed the Lord before all the congregation; and David said, Blessed be thou, “ Lord God of Israel our Father, for ever and “ ever. Thine, O Lord, is the greatness, and “ the power, and the victory, and the majesty: for all that is in the heaven and in “ the earth is thine; thine is the kingdom, “ O Lord, and thou art exalted as head above

* Rom. xi. 36.

“all. Both riches and honour come of thee,
“and thou reignest over all, and in thine
“hand is power and might, and in thine hand
“it is to make great, and to give strength
“unto all. Now, therefore, our God, we
“thank thee, and praise thy glorious name*.”

Amongst many causes of thankfulness peculiar to this enlightened age, may be reckoned the improvements which have taken place in those elegant and useful works of art, that embellish and adorn human life. Our forefathers were contented with few attainments, and endured a variety of inconveniences which they knew not how to remedy. In some ages, their minds were obscured by ignorance; in others, they were clouded by superstition. In some, they had not learned; in others, they were not able to accomplish what a superior understanding occasionally produced for their advantage.

The progress, indeed, of every art and science, from its first rude and undigested con-

* 1 Chron. xxix. 10, 13.

ception in the mind, to the final period of its perfection, (if such a period can be found) is a speculation worthy of the abilities of the philosopher, the reason of the man, the contemplation of the divine. And let not the subject be thought foreign to this sacred place, or this solemn assembly ; for every step we take towards perfection, brings us nearer to a God. We may add, too, that the further our researches reach in the study of nature, and in the refinements of art, the greater progress we may reasonably be expected to make in religion.

If it be objected to the truth of this observation, that the present history of the world exhibits a melancholy instance to the contrary, let it be remembered, that in the eye of the great Maker of the universe, time and space are without bounds, that a thousand years are with him as one day, and that whatever may be the appearance of a particular aera, neither his mercy nor his promises will fail.

If we examine the history of the human mind, we shall find, that, at the dawning of reason, the first notices which it receives are few. It is only by the assistance of some acquired advantages that it can in any manner develop the suggestions of nature. Man, left to himself, would range a savage in the desert; at least, the degrees of his improvement would be so slow, that the allotted period of his existence would hardly add one convenience to the original necessities of life. But study and reflection, society and a reciprocal communication of good offices, call forth all the latent powers of the mind, and improve those inestimable gifts of nature. The mere instinct of animal life in the brute creation, however admirable in itself, rises no higher than its first appearance. Having attained the necessary perfection, it stops. A succession of generations makes no improvement or variation in its plan; for it is *instinct*, not *reason*, by which the Author of their being directs them. But, in the history of man, the progress of wisdom assumes a different form. Sensible of

the spark of divinity which he possesses, he presses forward through all the regions of knowledge, and is not satisfied with his attainments, while any object of his wishes remains beyond his reach. In theology, he looks upward to a God, and traces the divine benevolence in all his works. In science, he discovers the rules and criterion of right and wrong, of truth and error; he applies the faculties of his mind to promote the interests of virtue; and, like Solomon, gives his "heart to seek and search out by wisdom concerning all things that are done under heaven*." In the arts he endeavours to supply the parsimony of nature with various improvements, and by the introduction of numerous inventions, to render life more easy and agreeable. Thus, in the hand of man, knowledge is in a progressive state; and, directed by the Author of good, will not cease its increasing influence till all the powers of nature are no more.

* Eccl. i. 13.

These observations will receive still further confirmation from the general history of the world. I pass over in silence those classical accounts of the first ages, however distinguished for their antiquity, or admired for their eloquence; for in them all, poetical fiction, or fabulous narrative, eminently prevails. The book of Genesis is the earliest authentic record of human manners which we possess. There truth and simplicity mutually illustrate each other; whilst both are irrefragably supported by the prevailing arguments of revelation.

By being informed who were the first inventors of the several arts and other ingenious improvements of life, and at what time they made their first appearance, we are enabled to judge of the proficiency of each at different periods of the world. “Jabal,” says Moses, “was the father of such as dwell in tents, and of such as have cattle. And his brother’s name was Jubal: he was the father of all such as handle the harp and organ,

“ And Jubal-Cain was an instructor of every
 “ artificer in brass and iron*.” When we
 peruse the primitive simplicity of this lan-
 guage, we need not look far beyond the aera
 which is here described for the first origin of
 man. The progress of society, too, is easy to
 be traced: for even in the patriarchal ages,
 large tracts of the most fertile, and afterwards
 populous country, were destitute of inhabi-
 tants. “ Is not the *whole* land before thee?
 “ said Abraham to Lot. And Lot lifted up
 “ his eyes, and beheld all the plain of Jordan,
 “ that it was well watered every where;” a
 circumstance, in those sultry countries, of great
 importance to the settler. “ Then Lot chose
 “ him all the plain of Jordan †.”

From these premises a conclusion has been
 drawn, which, in this age of incredulity, it
 would be unpardonable to omit. As it ap-
 pears that there was a time when few people
 covered the face of the earth, when few arts,
 and those rude and imperfect, served to im-

* Gen. iv. 20, 22.

† Gen. xiii. 9, 10.

prove society, there must have been a period when all these things had a beginning; and, of course, we may conclude, that *the world is not eternal*. For we cannot suppose it possible that the earth which we inhabit, should have subsisted through an endless succession of ages, fully peopled with a race of beings whose minds were ever active, and whose bodies were well calculated to execute what their comprehensive genius planned, and yet should remain destitute of so many curious arts; arts, so beneficial, so necessary, to the general welfare of mankind.

Indeed we can have no doubt of the progressive nature of human knowledge, when we behold the improvements which every day take place amongst us. And, *by analogy*, we may conclude, that what we see proceeding in such regular order towards perfection, will not suspend its operations even when the functions of the body cease. This scene of life, though the theatre of improvement, is far from being that of perfection. We must

look through the cloud, therefore, and welcome that ray of immortality which brightens all our prospects. For “now we see through
“a glass darkly, but then, face to face: now
“we know only in part; but then, shall we
“know, even as also we are known*.”

There is but one presiding principle which regulates and gives stability to every art; that principle is utility. For though the most exquisite symmetry may be found in its execution, though external beauty may prevail in every part, yet if it be not founded in that general benevolence which seeks the good of mankind, it must be still defective. As a partial view of nature, or the delineation of particular habits and customs, which derive their origin from a capricious and fluctuating fashion, would disgrace the work of the artist, or the page of the historian; so he who would wish that his deeds should live for ever, must found them on the broad basis of public virtue.

* 1 Cor. xiii. 12.

It is becoming the solemnity of this occasion to point HIM out, whose benevolent heart projected, and whose strenuous arm hath executed a scheme difficult and dangerous. It hath pleased the Author of all goodness to permit him fully to accomplish this favourite purpose ; at once honourable to himself, and beneficial to this populous and increasing neighbourhood. “ Now, therefore, our God, “ we thank thee, and praise thy glorious “ name.”

If we consider the local circumstances of this wealthy place, we shall find few situations that more forcibly require so useful a structure. And while we contemplate the dreadful accident by which numbers perished, and behold the tears, on their account, yet streaming in your eyes, we cannot forbear looking up with gratitude to that almighty Being, who is “ a “ strength to the poor, a strength to the “ needy in his distress, a refuge from the storm, “ a shadow from the heat*.”

* Is. xxv. 4.

If we look back upon the annals of former ages, we shall discover that founders of bridges were reckoned amongst the greatest benefactors of mankind. And, surely, it must be considered as a material branch of hospitality, to give a safe passage to the weary traveller over the rough and pointed rock, the dangerous whirlpool, or the foaming stream.

In the middle age, the construction of bridges was ranked among the number of acts of religion; and a regular order was founded towards the close of the 12th century, under the denomination of *pontifices*, or bridge builders; whose chief object was to be assistant to travellers, by making *bridges*, settling ferries, and receiving strangers in hospitals, or houses built on the banks of rivers*.

* Encyclopedia, Rees's edition, article BRIDGE.

St. Benezet, the founder of this order, kept his mother's sheep in the country, being devoted to the practices of piety beyond his age. He was moved by charity to save the lives

Almost on the spot where we now stand, at a religious foundation on the opposite side of the river, the fine arts were first introduced into the north of England †. It becomes also your boast, that that material, so long and so

of many poor persons, who were frequently drowned in passing the Rhone, and undertook to build a bridge over that rapid river at Avignon. The work was begun in 1177, which he directed during seven years. He died when the difficulty of the undertaking was over, in 1184. His body was buried upon the bridge itself, which was not completely finished till four years after his decease. The city built a chapel upon the bridge, in which his body lay near 500 years; but in 1669, a great part of the bridge falling down, through the impetuosity of the waters, the coffin was taken up, and, in 1674, was translated with great pomp into the church of the Celestines, (a house of royal foundation) who had obtained of Louis XIV. the honour to be intrusted with the custody of his relics. *Butler's Lives of the Fathers, &c.* vol. IV. p. 147.

† The monastery at Monk-Wearmouth was founded by Benedict Biscopius, in the year 674. William of Malmfbury (page 21.) thus speaks of the situation, and of the improvements which he introduced: “ Ibi est Wira, nec
“ egenæ latitudinis, nec fegnis gurgitis amnis, qui pelago

justly esteemed the most useful of metals, should in this place—I cannot, perhaps, say with accuracy, for the first time, but *certainly* for the first time on so extensive and excellent a plan—be applied to so beneficial a purpose,

“ influus naves serena invec̃tas aura placido ostii excipit
 “ gremio. Cujus utrasque ripas *Benedictus* quidam ecclesiis
 “ insignivit, et monasteria ibidem construxit, alterum *Petri*,
 “ alterum *Pauli*, nomine charitatis et regulæ unione non
 “ discrepantia. Hujus industriam et patientiam mirabitur,
 “ qui leget librum, quem *Beda* composuit, de vita ejus et
 “ reliquorum Abbatum suorum. Industriam, quod copiam
 “ librorum advexerit, quod artifices lapidearum ædium, et
 “ vitrearum fenestrarum primus omnium Angliam asciverit,
 “ totum pene ævum talia transigendo peregrinatus. Quippe
 “ studio advehendi cognotis aliquid insolitum amor patriæ
 “ et voluptas elegantix asperos fallebent labores. Neque
 “ enim ante *Benedictum* lapidei tabulatus domus in Britannia
 “ nisi perraro videbantur, neque perspicuitate vitri pene-
 “ trata lucem ædibus solaris jaciebat radius.”—There is the
 Wear, a river neither of trifling breadth or sluggish course,
 which, at its entrance into the ocean, receives ships, brought
 by a gentle gale into the placid bosom of its haven. Its banks
 Benedict rendered famous by churches, and built two mo-
 nasteries, St. Peter's (*Monk-Wearmouth*), and St. Paul's
 (*Jarrow*), united by the same rule both of affection and

In this structure, utility and beauty are united; and one of the noblest of the arts adapted to the noblest design. Like that vast arch, bent by the hand of the Most High, it stands the admiration of all beholders; and, as that was a token of a benevolent covenant between God and the earth, so let this remain a memorial of the unity and friendly disposition of

discipline. His industry and patience every one must admire, who reads the Life, written by Bede, of him and the other Abbots. His industry appears in the collection of books which he made, and that he first introduced into England stone masons and glass windows; in such things surpassing all that age. The laborious task of introducing new arts, was softened by the love of his country, and his delight in elegance: for before the time of Benedict, houses of stone were very seldom to be seen in Britain, neither were the rays of the sun admitted into buildings through the transparency of glass.—In addition to this long note, I must add: Lambard says, page 400, [*See Hutchinson's Hist. and Antiq. of Durham, v. II. p. 502.*] “then brought he them
“home from Rome, painters, glaziers, *free masons*, and
“fingers, to th’ end that his buildinges might so shyne with
“workmanshipe, and his churches so sound with melodye,
“that simple soules, ravished therewith, should fantasie of
“thaim nothinge but heavenly holynes.”

that society, which I have at present the honour to address.

Order, harmony, and proportion, are the requisites of every building, spiritual, social, or political, which would make any claim to perfection. Let us endeavour, then, so to unite ourselves by those principles of philanthropy, so to build up ourselves in good works, and so to believe and practise the doctrines of our Saviour, which are founded in the purest benevolence, that in whatever character we may appear in the world, we may fulfil our duty, by walking worthy of our vocation.

Let us live as men considering the great end for which the goodness of God created us; and let us beseech HIM who ruleth the universe, and giveth order and motion to the heavenly planets, to direct our goings in the true and right way, that our footsteps slip not; to give us *wisdom to contrive in all our doings, strength to support in all difficulties, and beauty to adorn those heavenly mansions*

where his honour dwelleth; that he would promote still more and more those benevolent principles, which it is the glory of human nature to possess, *brotherly love* and *Christian charity*; and that he would accept the offering of this day, which is not to be considered as a presuming display of the works of man, but as a humble expression of our duty to the Lord of all: thus shall we hear the voice of the Lamb proceeding from the holy mount, and saying, "Blessed are the merciful, for they shall obtain mercy*:" thus shall an abundant entrance be administered unto us into thy kingdom, O great Jehovah!

* Matth. v. 7.

APPENDIX.

AN

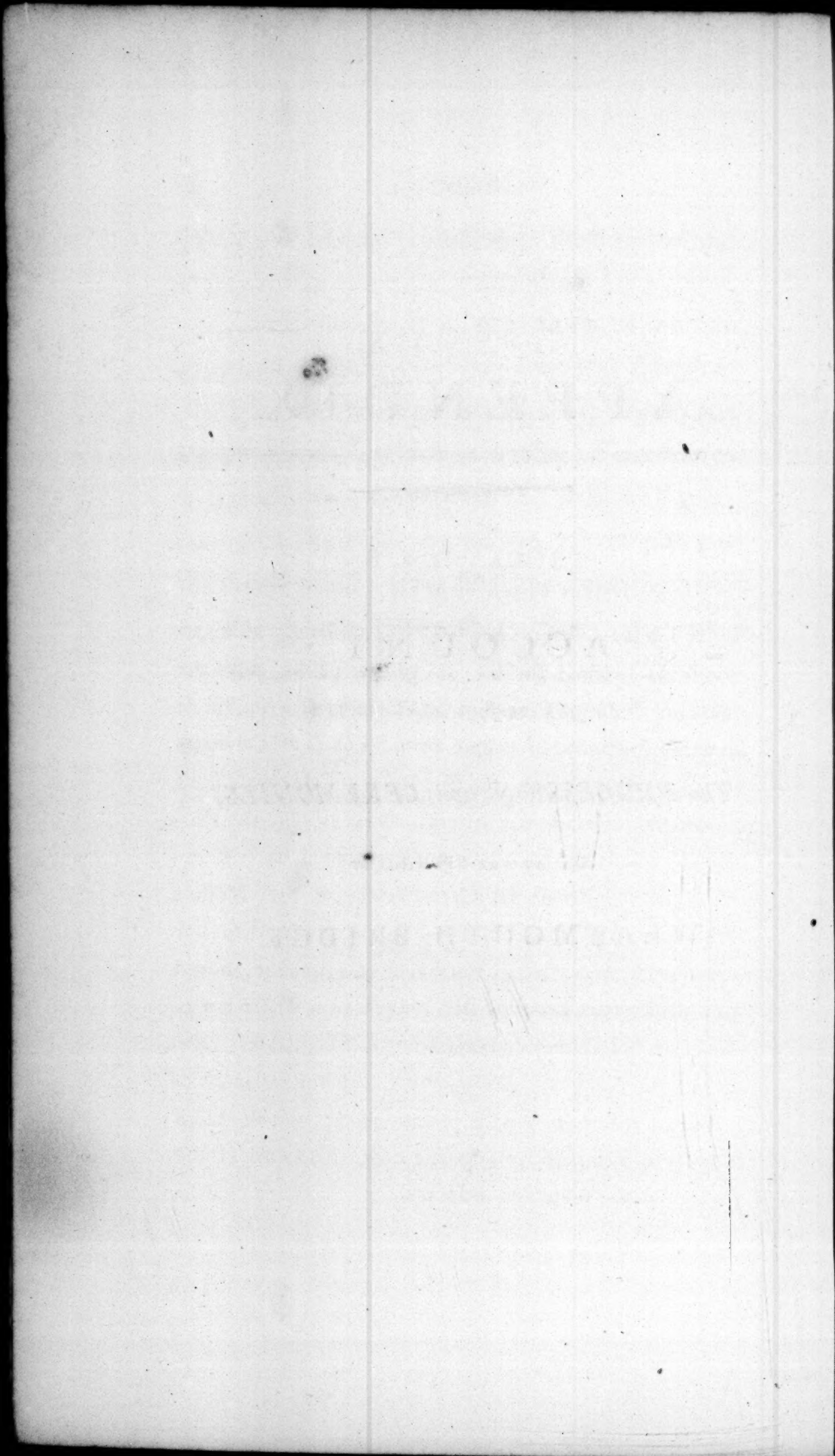
ACCOUNT

OF

The PROCESSION and CEREMONIES,

USED AT THE OPENING OF

WEARMOUTH BRIDGE.



APPENDIX.

PROCESSION, &c.

ON Tuesday, August 9, 1796, the Iron Bridge at Wearmouth was opened for the use of the public, with the following Order of Proceffion and Ceremonies, amidst an immense concourse of people from all parts of the kingdom. At nine o'clock, the Sunderland Volunteers fired a royal falute from the battery. Near eleven, the Proceffion, which had been previously arranged by a Committee of the Provincial Grand Lodge of Free Mafons for the county of Durham, under the direction of Brother STANFIELD, who acted as Marshal on this occasion, moved from the Phoenix Lodge to Mr. Irvine's Inn, where it was joined by the Commissioners, Clergy, Magistrates, Officers of the Navy and Army, and Loyal Sunderland Volunteers; and from thence proceeded through the High Street and Bridge Street, to the South Entrance of the Bridge, in the following order:—

Two Trumpeters on Horseback ;
 Detachment of operative Masons, Joiners, Smiths, and Labourers, with their working Tools, Fifes, and Drums ;
 Constables with Staves ;
 Military Band of Music ;
 Loyal Sunderland Volunteers, (not Masons) in Uniform, led by Captain MACKINTOSH and Lieutenant ATKINSON ;
 Two Volunteers (Masons) with Swords ;
 Loyal Sunderland Volunteers, (being Masons) in Uniform, and with Aprons and Gloves, led by Captain Commandant HAYTON, CAPTAIN BAILEY, and Lieutenants IRVINE and WILSON ;
 Two Tylers with drawn Swords ;
 A Steward with his Wand ;
 Two Union Flags,
 being the Colours of the Sea Captains' Lodge ;
 Company of Free Masons,
 in white Aprons and Gloves, two and two, according to the rank of their respective lodges ; Junior Lodges first ;
 Two Tylers ;
 A Steward ;
 Two Banners of St. George's Lodge ;
 Secretaries with their Jewels ;
 Treasurers with their Jewels ;
 Two Banners of St. Nicholas' Lodge ;
 Past-Masters with their Jewels ;
 Clergymen, (being Masons) in their Gowns, Aprons, and Gloves ;
 Two Tylers ;
 Band of Music ;
 Two Banners of Sion Lodge ;
 Grand Steward with his Wand ;
 Junior Wardens with their Columns ;

Senior Wardens with their Columns ;
Masters of the following Lodges with their Mallets or
Truncheons ;

ST. GEORGE, North Shields ;	, Sheffield ;
RABY, Staindrop ;	GLOBE, Scarborough ;
UNION, Gateshead ;	ST. HILD's, South Shields ;
SION, North Shields ;	CONCORD, Barnardcastle ;
GRANBY, Durham ;	ST. NICHOLAS, Newcastle ;
, Halifax ;	RESTORATION, Darlington ;

Two Banners of Grand Lodge ;

Past Grand Stewards,

Brothers WILSON, NICHOLSON, HORSLEY, Rev. Brother
HESKETT, SIDDALL, CHARLTON, CHRISTOPHER,
LEE, FERRAND, and STOUT ;

Past Grand Wardens,

Brothers BULMER, ROWNTREE, and WOOD ;

Present Grand Stewards,

Brothers STOTT, HEDLEY, HEWITT, HARDCASTLE,
STANFIELD, and CROWE ;

Architect of the Work, Brother WILSON, with the Tools
and Cushion, and Grand Architect, Brother C. EBDEN ;

Grand Treasurer, Brother PENNINGTON, with his Staff ;

Grand Secretary, Brother BONE, with his Bag ;

Tyler of the Lodge with his Sword ;

Master of Sea Captains' Lodge, Brother PARKER, with
Corinthian Candlestick and Light ;

Master of the Phoenix Lodge, Brother ROBINSON, with
Ionic Candlestick and Light ;

THE LODGE,

veiled with white Satin, and carried by four of the Senior
Grand Stewards ;

Master of the Swalwell Lodge, Brother POTTER, with
Dorick Candlestick and Light ;

Brother WRIGHT, P. M. carrying the Bible, supported by
two Grand Stewards;

Chaplain of the Senior Lodge, Brother BREWSTER;

Grand Chaplain, Brother NESFIELD;

Brothers BAKER, LUMLEY, ROBINSON, LINSKILL,
THORNHILL, Sir JAMES FOULIS, Sir WATKINS WILLIAMS
WYNN, and RALPH MILBANKE, M. P.

Book of Constitutions,

borne by Brother BARKER, Master of the Senior Lodge,
Stockton;

Junior Grand Warden, Brother EBDEN;

Senior Grand Warden, Brother SCARTH;

Grand Sword Bearer, Brother NICHOLSON;

Deputy Grand Master, Brother FINCH;

Past Grand Master,

His Royal Highness PRINCE WILLIAM of GLOUCESTER;

Grand Master, Brother ROWLAND BURDON, M. P.

Two Tylers with Swords, to close the Masonic part,

Clergymen in their Gowns, two and two;

Magistrates;

Officers of the Navy and Army;

Commissioners;

Constables to close.

Marshal of the Ceremony, Brother STANFIELD;
Stewards of the Day, Brothers CROWE, SANDERSON,
WADESON, SMITH, FRIEND, KILVINGTON,
and HUTCHINSON.

On their arrival at the south end of the Bridge, where a triumphal arch, decorated with flowers, and scaffolds for the accommodation of the Ladies, were raised; the order was changed, and the Grand Masters took the lead. The Procession then moved along the Bridge to the north side of the river, up to the lime-kilns, and returned from thence by the low road, and passed through the dry arch of the Bridge, (where a halt was made, and the Grand Honours given) to the Pan Ferry, and from thence to the Centre of the Bridge. The Lodge was then formed in the usual manner, on a platform previously prepared, and an Oration delivered by the Reverend Mr. NESFIELD, Grand Chaplain, all except Masons being excluded. —The Grand Master, Brother BURDON, addressed the Brethren in a speech highly interesting, both from the manner and purport. He declared his thanks for the countenance and support which had been given to the undertaking; pronounced his obligations, and those of the country at large, to the judgment and unwearied perseverance of Brother WILSON, the Architect; and to Brother SCARTH, Senior Grand Warden, for his able assistance in the calculations, and the continued attention which he has given to the work. He expressed a grateful sense of the dignified appearance of the present scene, graced and honoured by the presence of a Prince of the Blood; and called upon the Brethren to proceed with him to the place of Divine Worship, to return solemn thanks to the GREAT

ARCHITECT, to whose protection he had submitted the progress of his undertaking, and under whose gracious providence it was now happily accomplished. The Grand Honours were again given; and two Wardens, accompanied by a Herald on horseback, proceeded at the same time to each gate of the Bridge, and, by the sound of the trumpet, made a proclamation, that the Bridge was now open for the passage of travellers. The daily post between Sunderland and Newcastle passed along the Bridge for the first time.

After the Masonic Ceremonies were ended, the North Lincoln Militia, on a signal from the trumpets on the Bridge, fired three volleys, and then the Procession proceeded to the Chapel at Sunderland, where a Sermon was delivered by the Reverend Mr. BREWSTER. After Divine Service, the Procession was resumed to the Assembly Rooms, where an elegant cold collation was provided. The day proved fine, and the whole of this splendid shew, which afforded the highest gratification (it is computed) to upwards of 50,000 persons, occasioned no accident whatever. The Provincial Grand Lodge was closed at the Sea Captains' Lodge; and in the evening there was a most crowded Assembly.

This amazing structure measures, in the span of the arch, 236 feet; in height, near 100 feet; and in breadth,

32 feet. The spring of the arch is only 33 feet, forming a very small segment of a circle: it contains about 250 tons of iron; 210 tons cast, and the remainder wrought. The two piers, which support the iron work, are so high, that ships may pass under the Bridge without lowering their masts; and you pass over on a level with the ground on each side. The piers are built of stone. The foundation was laid on the 24th of September 1793, attended by a similar procession. The Oration on that occasion was delivered by the Reverend Mr. NESFIELD, Grand Chaplain; and the Sermon preached in Sunderland Church, by the Reverend Mr. HESKETT, Chaplain of the Phoenix Lodge. Mess. WALKERS of Rotherham, Yorkshire, prepared the iron work; and Mr. WILSON, of Sunderland, was the Architect of the work; but the principle on which the Bridge is constructed, was invented by Mr. BURDON himself, (to whom a patent has been granted for the invention *) under whose auspices, and by whose munificence, chiefly, the present beautiful structure has been erected.

* “ My invention (says the patriotic inventor, in his specification for
“ the patent) consists in applying iron, or other metallic compositions,
“ to the purpose of constructing arches upon the same principle as stone
“ is now employed; by a subdivision into blocks easily portable, an-
“ swering to the key-stones of a common arch, which being brought to
“ bear on each other, gives them all the firmness of a solid stone-arch;
“ whilst, by the great vacuities in the blocks, and their respective dis-
“ tances in their lateral position, the arch becomes infinitely lighter than
“ that of stone.”

COPY

OF

THE INSCRIPTION

ON THE FOUNDATION-STONE OF WEARMOUTH BRIDGE.

—
QUO TEMPORE
CIVIUM GALLICORUM ARDOR VESANUS
PRAVA JUBENTIUM
GENTES TURBAVIT EUROPEAS
FERREO BELLO,
ROLANDUS BURDON, ARMIGER,
MELIORA COLENS

VEDRÆ,
RIPAS, SCOPULIS PRÆRUPTIS,
PONTE CONJungere FERREO
STATUIT.
FELICITER FUNDAMINA POSUIT
OCTAVO CALENDAS OCTOBRIS,
ANNO SALUTIS HUMANÆ
M,DCC,XCIII.
GEORGII TERTII XXXIII.

ADSTANTE
GULIELMO HEN. LAMBTON, ARMIGERO,
SUMMO PROVINCIALI MAGISTRO
FRATRUMQUE SOCIETATIS ARCHITECTONICÆ,
ET PROCERUM COMITATUS DUNELMENSIS
SPECTABILI CORONA,
POPULIQUE PLURIMA COMITANTE CETERVA.
MANEANT VESTIGIA DIU
NON IRRITÆ SPEI.

IMITATED IN ENGLISH.

AT THAT TIME
WHEN THE MAD FURY OF FRENCH CITIZENS,
DICTATING ACTS OF EXTREME DEPRAVITY,
DISTURBED THE PEACE OF EUROPE
WITH IRON WAR,
ROWLAND BURDON, ESQ.
AIMING AT WORTHIER PURPOSES,
HATH RESOLVED
TO JOIN THE STEEP AND CRAGGY SHORES
OF THE RIVER
WEAR,
WITH AN IRON BRIDGE.
HE HAPPILY LAID THE FOUNDATION
ON THE XXIV. DAY OF SEPTEMBER,
IN THE YEAR OF HUMAN SALVATION
M,DCC,XCIII.
AND THE XXXIII. OF THE REIGN
OF GEORGE THE THIRD,
IN THE PRESENCE OF
WILLIAM HENRY LAMBTON, ESQ.
PROVINCIAL GRAND MASTER,
WITH A RESPECTABLE CIRCLE
OF THE BRETHREN OF THE SOCIETY
OF FREE AND ACCEPTED MASONS,
AND OF THE MAGISTRATES AND PRINCIPAL
GENTLEMEN OF THE COUNTY OF DURHAM;
ATTENDED BY
AN IMMENSE CONCOURSE OF PEOPLE.
LONG MAY THE VESTIGES ENDURE
OF A HOPE NOT FORMED IN VAIN!

WEARMOUTH BRIDGE.

AT a Meeting of the Commissioners, held at Sunderland, near the Sea, in the county of Durham, the 26th of August, 1796, being the first after opening the Bridge for public use,

RESOLVED,

That the thanks of the Commissioners be given to ROWLAND BURDON, Esq. M. P. for his indefatigable exertions in the completion of this arduous undertaking; and also for his liberality to the public in constructing the Bridge upon principles for which he (as inventor) has a patent, without accepting any pecuniary consideration for the patent right.

That a List of the Subscribers, with the amount of the sums advanced by each, to this time, be published, and thanks given to them for lending their money under circumstances of peculiar risk, although confined by the act of Parliament not to receive more than 5 per cent. interest.

That those Resolutions be publicly notified by advertisement.

SUBSCRIPTIONS.

	£.	£.
ROWLAND BURDON, Esq. M. P. }	1000 }	19000
Castle Eden, original subscriber, }		
Ditto, at sundry times since, }	18000 }	
RALPH MILBANKE, Esq. M. P. Seaham,		1000
CHARLES BRANDLING, Esq. M. P. Gosforth,		500
WILLIAM RUSSELL, Esq. Brancepeth Castle,		500
Mrs. MARY LAMBTON, Biddick Waterville,		200
Reverend HENRY EGERTON, Bishop-Wearmouth,		200
WILLIAM PEARETH, Esq. Usworth House,		200
CHRISTOPHER HILL, Esq. Offerton,	-	200
HENDRY HOPPER, Esq. Hendon House,	-	200
GEORGE STORY, Esq. London,	-	200
Reverend COOPER ABBS, Monk-Wearmouth,		100
Reverend RICHARD WALLIS, Seaham,	-	100
GEORGE ROBINSON, Esq. Hendon Lodge,		100
THOMAS NICHOLSON, Esq. Bishop-Wearmouth,		100
ROBERT BISS, Esq. Deptford,	-	100
RAIN GREGSON, Esq. Bishop-Wearmouth,		100
HENRY METCALFE, Esq. Newcastle-upon-Tyne,		100
JAMES PLAT, Esq. Westhouse,	-	100
JOHN MALING, Esq. Bishop-Wearmouth Grange,		
in part,	-	105
Total paid to this time,		<u>23105</u>

By order of the Commissioners.

T. SANDERSON, Clerk and Treasurer.

BISHOP-WEARMOUTH, }

AUG. 27, 1796. }